5: Porter T-5 (1812-1814)1823
OX6 Marquesas OX6

never after heard of. The man died, and the woman was found, and taken back by a canoe, which arrived there in search of feathers. Three or four days after the departure of the canoes, on these voyages of discovery, the priests come lurking to the houses of the inhabitants of the valley, whence they sail, and in a squeaking affected voice, inform them that they have found a land abounding in bread-fruit, hogs, cocoa-nuts, every thing that can be desired, and invite others to follow them, pointing out the direction to sail, in order to fall in with this desirable spot. New canoes are constructed, and new adventurers commit themselves to the ocean, never to return.

Ask them how they obtained their knowledge of those islands, and they tell you from their gods. They name six islands, two have already been mentioned, to wit, Vavao and Ootoopoo. The others are Hitahee, to the south of St. Christiana, which is said to be a small island. Nookuahee and Kappenooa, to leeward of Madison's Island, four days' sail distant; and Pooheka, a fine island, said to lie to the westward of Roberts' Islands, the existence of which is not doubted by them.

Of bananas they count upwards of twenty different kinds, some approaching very near the plantain in their appearance, but it is certain that they have none of the latter on the island. The manner of ripening the banana is as convenient and simple as it is expeditious. They dig in the ground a round or square hole, of about three feet in depth, made perfectly level at the bottom, and of the size suited to the quantity of bananas intended to be put into it. They then collect an oily nut, much resembling our common walnut, which is also used by them instead of candles. These are broken, mixed with dirt, and strewed about the bottom of the hole. On this is laid a layer of grass, with which the sides are also carefully lined; after which the bunches of green bananas are packed in, and covered with grass, to prevent the dirt from coming in contact with them. The whole is covered with dirt, and left four days, at the expiration of which time, they are taken out, perfectly ripe and of a beautiful yellow colour.

The *tarra* is a root much resembling a yam, of a pungent taste, and excellent when boiled or roasted. The natives, by grating it, and mixing it with cocoa-nut oil, make of it a paste which is highly esteemed by them. It grows in a nut soil, and much pains is taken in its cultivation.

The sugar-cane grows to an uncommon size here, it being no unusual thing to see the stalks fourteen feet in length, and ten or twelve inches in circumference. The only use they make of it is to chew and swallow the juice.

The *kava* is a root possessing an intoxicating quality, with

6: Lisiansky T-5 (1803-1806) 1814 OX6 Marquesas OX6

139 1804. [326 May. 315] Cogoo. This tree is used for firewood. It bears a black berry, which is mixed with a certain odoriferous root, and used for painting the skin yellow.

Toar. A tree of which all the implements of war are made, on account of its hardness.

[283] *Fow.* A tree of a middling size, from the bark of the branches of which threads for fishing-lines and nets are made.

[289] *Eooty.* From the bark of this tree, the best cloth is made. The manner of manufacturing it is similar to that which has been described by several navigators, as practised in the Sandwich Islands.

●[373] *Eama.* The fruit of this tree answers the purpose of candles. It resembles small chestnuts, which, when peeled, stuck one upon another on a stick, and set on fire, burn in succession, and give an excellent light.

[289] *Hiaba.* A large tree, the bark of which is used for making short pieces of cloth, such as the islanders sometimes tie round the waist.

[301] *Foa.* This tree produces a very handsome fruit, pieces of which being strung together, are used, on festivals, as wreaths for the head, and ornaments for the neck.

ROOTS.

Taoo. A sort of yam. Its leaves may answer the purpose of brocoli, which it resembles in taste.

7: Linton E-5 (1920-1921) 1923 OX6 Marquesas OX6

412 [824] [782] According to the accounts of informants the bamboo knives were slivers, one-half to three-quarters of an inch in width, from the stalk of the smaller of the two native species of bamboo. When first split off, the outer coat of the stem gives a surprisingly sharp edge, but this soon becomes dull with use. When a knife became dull it was usually thrown away and another sliver selected; but it was occasionally sharpened by tearing a thin strip off the edge with the teeth. Jardin (33, p. 53) says that knives made from this bamboo were used to dispatch human victims for sacrifice.

Knives made from sharpened pearl shells were used, also stone knives made from long flakes.

● 373 [824] On the rare occasions when an indoor light is required the natives use candles made of *ama* nuts. The ripe nuts are baked in an earth oven, the shells cracked, and the oily kernels extracted whole. These kernels are then strung on the stiff midrib of a coconut leaflet, the lower end of the midrib being left bare for some inches to serve as a base, or handle. As far as can be learned no special candle holder is used. The lower end of the midrib is simply thrust between two stones of the paved house floor. When ignited, the kernels burn slowly, with a flickering smoky flame and the light requires constant tending, as it is necessary to knock off the cinder of each nut with a short stick as soon as the fire had passed to the one below. It is rather curious that lamps appear [171] never to have been used by the natives in the Marquesas, although their use was common in both the Society Islands and Hawaii. Torches were rarely used for interior illumination, but are still extensively used in night fishing. (See p. 397.)

7: Linton E-5 (1920-1921) 1923 OX6 Marquesas OX6

APPARATUS USED IN FISHING

The Marquesans used four methods of fishing; poisoning, spearing, hook and line fishing, and net fishing. The first of these methods was by far the simplest, but owing to the rugged nature of the coast there were few places in which it could be profitably employed. Three substances were used; the fruit of *Barringtonia speciosa*, the flowers of *Tephrosia piscatoria*, and the leaves and young shoots of *Rhyncosia punctata*. (The use of *Rhyncosia punctata* may be post-European.) The use of the Barringtonia appears to have been limited to small pools in the rock; the fruit was split with a flake knife and rubbed on the rocky sides of the pool, stupifying the fish and causing them to rise to the surface. The Tephroisia and Rhyncosia were used for deep fishing. Holes or small caves among the rocks were located by diving. A quantity of the crushed poison was enclosed in leaves, forming a tight bundle, and with this the fisherman dived, shaking the poison out into the caves. He then returned to the surface and waited for the stupified fish to rise.

FISH SPEARS

Large fish, especially the giant ray (*fafaua*) were speared from canoes. The spear was provided with a detachable head to which a line was attached. The head was made of hard wood or bone, its upper end was cut with a jog which rested against a corresponding jog on the end of the shaft, and was attached to the shaft by light lashings. The form of this head can be seen from the accompanying photograph of a specimen in the United States National Museum (Pl. LXX, *C*), although the carved decoration is unusual.

Smaller fish were speared from the rocks with a many-pronged spear. Only a general description of this implement was obtained, but one form called *matavau* (Handy) is said to have had twelve prongs attached to the shaft by three rows of sennit binding. The natives also swam after certain species of fish and speared them in the water, a practice still common in the Society Islands and the Tuamotus.

The spearing of fish from the rocks, and most of the net and hook fishing, were carried on at night by the light of torches. These torches were of three sorts; those made of sugar cane (now obsolete), of bamboo and of coconut fronds.

The sugar cane torches are said to have been made by tying up the leaves of a dry stalk into a compact bundle. Coconut torches were made from a single dry palm frond. Beginning at the tip, the leaflets were directed upward and tied by passing single leaflets around the bundle at intervals of a foot or more. Such a torch when lit at the tip needed no tending, and would burn down gradually with a good light. Bamboo torches were made by crushing a long dry joint of bamboo, care being taken not to break it across. The scattered fibers held the bunch of dry strips together without additional binding. This form is the one most used at present for night fishing from canoes.